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THE CONVERTED CATHOLIC

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U. S. AMBASSADOR'S STRANGE ACT

A TALKING IMAGE OF THE
VIRGIN MARY

PAPALIST AND PUBLIC SCHOOLS

LORD BALTIMORE'S TOLERATION
ACT

PAPINI'S "PRAYER TO CHRIST"

OCTOBER

1924

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THE CONVERTED CATHOLIC

An International Magazine

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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Founded by Rev. James A. O'Connor, 1883.

EDITED BY ARISTIDE MALINVERNI

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Volume XLI

OCTOBER, 1924

No. 10

Catholics and Child Labor

The "Hudson Dispatch" (Sept. 1), said that the New Jersey State Federation of Catholic Societies in convention at St. Nicholas Church, Jersey City, after "a turbulent discussion" announced its opposition to the Child Labor Amendment to the Constitution, favoring "that each State should exercise the power of regulating the disorders of child labor according to local needs."

Priest to Prison for Forgery

The New York "Sun," (Sept. 9), had a despatch from Denver, saying that the Circuit Court had ruled that Rev. Walter A. Grace, priest and former pastor of the Shrine of St. Anne at Arvada, Col., convicted of forgery of liquor withdrawal permits in June, 1923, must serve his prison sentence of two years imposed by Judge J. Foster Symes, the Circuit Court of Appeals.

Oregon School Law in United States Supreme Court

The "Tablet," August 23, says two cases involving the right of States to require children between the ages of eight and sixteen to attend public

schools have been docketed in the United States Supreme Court according to a Washington despatch, August 18. The appeals were brought by Governor Pierce and Attorney-General Van Winkle of Oregon, and District Attorney Myers of Multnomah County of that State. Proceedings instituted by the Society of the Holy Names of Jesus and Mary and the Hill Military Academy in the Federal District Court of Oregon, contesting the constitutionality of the law on the grounds that it would prohibit children from attending parochial and private schools, resulted in a temporary injunction restraining the enforcement of the act of the State Legislature.

The Most Dangerous Foreign Enemy

Maurice Leon, in a letter in the New York "Times" (June 14, 1924), says that an alien in order to acquire American citizenship must first "renounce absolutely and forever all allegiance and fidelity to 'foreign countries, and particularly to his country of origin, by an oath by which he is also sworn henceforth to have no other allegiance than that of the United States of America, and 'that he will support and defend the Constitution and laws of

the United States against all enemies, foreign and domestic, and bear true faith and allegiance to the same." (Acts of Congress of June 29, 1906, as amended.)

The alien Roman Church is the most dangerous enemy of the American nation, because so few people really know anything of its true character. All who have the safety of the country at heart will use every possible effort not only to prevent any increase of their number, but to oust those now in positions where they can promote the schemes of the Vatican agents.

Yes, There is a Reason

Our subscribers have doubtless noticed that in the August and September issues, as well as in this, attention is directed to a large number of those points as to which the alien Roman Church is in antagonism to this Republic and all that it stands for. The reason is this: that between now and election day in November, because of the efforts made by the priests of Rome to create a false impression concerning the Ku Klux Klan, by setting up a howl about "religious intolerance" which is not on the Klan program (although it is part and parcel of the Roman cult) the Vatican organization will be more talked about this Fall than it has ever been before, and the contents of the magazine for this month and the two immediately preceding supply its readers with a number of talking points for use in discussions

of the purposes of the alien Roman Church to change the principles of our Government from those of Washington and Jefferson to those of Popes Pius IX, Leo XIII, and Benedict XV, each of whom hated all forms of civil and religious liberty as bitterly as did any Innocent or Boniface or Sixtus of bygone centuries. The Roman Church forms the most serious menace that confronts this nation now because its militant agents are already so strongly intrenched in so many strategical political positions in our cities and States and the departments of the Federal Government itself.

But I do think that this juridical conception of pastoral authority is the root of clericalism; and that Vaticanism is its ripest fruit. When the fruit is quite ripe it falls to the earth; and I can only trust that some Pope, blind-drunk with a sense of authority, may some day define himself to be born of a virgin in virtue of his prerogatives as Christ's *alter Ego*.—*"George Tyrrell's Letters,"* p. 105.

The Church does not raise men from the gutter; she blesses the gutter and leaves them there. The essence of Jesuitism, as Pascal saw, is the sanctification of the gutter; the astute accommodation of the ideal to the actual: "Peace, peace," where there is no peace.—*"George Tyrrell's Letters,"* p. 218.

DR. VOORHEES IN ROME

On Sunday, September 21, Dr. Voorhees spoke on his recent visit at Rome, and said in part:

We visited several of the great churches, including St. John Lateran, Santa Maria Maggiore, Santa Maria over Minerva, St. Paul outside of the Walls, and St. Peter's; also the Vatican Museum and the Sistine Chapel, and have had the significance of hundreds of allegorical paintings and frescoes explained. Our ears have been filled with traditions related as facts—until it became necessary to mildly rebuke our guide for telling on two occasions of St. Peter's healing the *leper*, and to advise him to read the third chapter of Acts.

We looked upon the place of recent conclaves, and had described to us the election of the Popes. We have stood at the bottom of the "Scala Sancta," and have seen, in imagination, Martin Luther become indignant at the claims of holiness and the offer of indulgences to those who, upon their knees, would ascend, meditating sweetly on the sufferings of our Saviour, and saying a prescribed prayer at each step. We have read the notices of indulgences, still posted, bearing the official sanction of recent Popes, and have observed the apparent zeal and devotion of the women—there were no men—who were on the way up the steps, and we have wished for the power of St. Paul to proclaim the hollow mockery of it all, and to enable the people of the city, whose religion, like that of the Athenians, verges upon superstition, to see that He is at hand whom they ignorantly worship—not a dead Christ upon a crucifix, but a living Saviour, ready to reveal Himself in their hearts and lives.

It is difficult to sum all the impressions of these days. If the essence of Christianity is in costly and magnificent churches, surely it is here. If it is in multiplied ceremonials, it is here. If it has its center in an earthly ruler claiming power and dominion over the whole earth, and endeavoring to compel all to render obeisance and pay tribute, it is here.

But the question arises, "Are these things the essentials of the teachings of our Master? Did He place an earthly throne in the midst of His people? Did He who was offered once for all demand unnumberable sacrifices of Himself on innumerable altars by multitudes of priests, whose oath of allegiance is to one who sits upon an earthly throne, and wears a triple crown?" I cannot find any such teaching in the New Testament, nor can I find it in my heart to yield allegiance to him who would usurp the place of the Holy Spirit as the representative of Christ in this dispensation.

Hence I turn to those who in less spectacular fashion, and with the New Testament, not multiplied traditions, as their guide, are willing in quieter ways and with simpler ceremonies to exalt Christ as Lord. I have visited the Methodists' headquarters on Via Ferenza, where center all the activities of that Church in and for the people of Italy. Here are a church for Protestant Italians, a chapel for American visitors, a printing establishment, and offices of the various hospitals and schools. I have also gone to Monte Maria, where is now the International Institute—a school for boys that hopes soon to develop into a college.

Monte Maria, though outside the ancient limits of the city, may be deemed the Eighth Hill of Rome. From the school building one looks out over the city—a magnificent panorama—and, from far, down upon the dome of St. Peter's and the Vatican and its gardens. Hence the Pope has endeavored to prevent the continuance of the work on that site, but without success.

THE GUNPOWDER PLOT—NOVEMBER 5, 1605

Remember, remember,
 The Fifth of November—
 The Gunpowder Treason and Plot!
 I don't see any reason
 Why the Gunpowder Treason
 Should ever be forgot!

Fifty years ago this slogan could be heard on the lips of boys, big and little, all over England, if not Great Britain, but the Gunpowder Treason and Plot has been largely "forgot" by this time, if what Monsignor Noll says in "The Tablet" (Sept. 13) is true. Although it would seem almost impossible of belief of a country that has many monuments standing "all over" the land in memory of men and women burnt at the stake for rejecting the doctrine of the Mass and transubstantiation, he declares, "The Government not only supports religious [Papalist] schools but builds them and keeps them in repair. . . . In England the Government will permit Catholics to have a school of their own whenever thirty children in any district ask for it, and the Government will maintain the school after the Catholics build it."

The writer was in England in 1897, and near one of the doors of Whitehall Palace stood an anchor that had belonged to one of the ships of the Invincible Armada that had been equipped and sent out by Philip II of Spain to destroy Protestantism in England with fire and sword in 1588, and in the Tower of London he showed his children the thumbscrews and other instruments of torture taken from captured vessels of the same fleet, to "make" England "Catholic"!

And not long ago the King and Queen of Great Britain and Ulster actually went to Rome to visit the successor of the Pontiff who aided in the equipment of this Armada and gave his blessing on the enterprise. Incidentally, had that expedition succeeded, neither Protestants nor Catholics would be enjoying the civil and religious liberties they possess here to-day.

Verily, verily, it is time for the Protestantism of this country to take heed to its own safety.

And the Gunpowder Plot is to a certain extent linked up with American liberties of to-day by an announcement in the New York "World" (Sept. 10), that at Buffalo Henry W. Killeen, counsel for Charles S. Desmond, in the City Court pressed for the introduction of the records of the Ku Klux Klan as evidence in apparently a prosecution under the Walker act, passed at the last session of the New York Legislature. There are said to be 7,000 members of the Klan in Erie County and the object of the effort to take the records from the police who now hold them is to get the name of every member into the newspapers, so that they may be exposed to boycott and other forms of persecution for the purpose of injuring or destroying their means of livelihood.

The spirit of Philip II and the Spanish Inquisition is still that of the Roman hierarchy and their agents in this country.

* * *

The Gunpowder Plot was a scheme to blow up the Parliament House in London on November 5, 1605, when King James I, the Lords and the Commons were assembled for the opening of Parliament. For this purpose a cellar under the building had been rented by one Guy Fawkes, who placed therein a hogshead and thirty-six barrels of gunpowder. One of the Catholic peers, Lord Mounteagle, the night before received an anonymous letter advising him "to devise some excuse" to avoid attending the opening of Parliament. He communicated with the Lord Chamberlain, and with him went to the Parliament House and entered the cellar, where they found Fawkes. A few hours after, the latter was arrested as he came out of the cellar. He was later executed for treason.

WOULD-BE WHOLESALE ASSASSINS, MEN OF PIETY

Walter Walsh, writing on this subject in "England's Fight With the Papacy," devotes several pages to the part played by Jesuits in the Plot. He says that all the lay conspirators were "spiritual children" of that Order. Father John Gerard, S. J., who was implicated in the Plot himself, says that Catesby, the original planner, "was a continual means of helping others to often frequentation of the Sacraments, to which end he kept and maintained priests in several places. . . . He duly received the Blessed Sacrament every Sunday and Festival Day." Guy Fawkes himself, whose purpose it was to personally create the explosion by which scores of men were to be assassinated was described by another Jesuit as "a man of great piety . . . and remarkable for his punctual attendance upon religious observances." When he was arrested he was wearing a hair shirt. Thomas Percy, another conspirator, by frequent attendance of the Sacraments lived "a very staid and sober life." Christopher Wright "received the Blessed Sacrament" when he took the oaths of secrecy of the Plot—as the others had already done. Sir Everard Digby was executed for his share in the affair. Of him and his wife Father Gerard wrote: "Certainly they were a favored pair. Both gave themselves wholly to God's service, and the husband afterwards sacrificed all his property, his liberty—nay, even his life—for God's Church." According to this Jesuit, then, the wholesale assassination plan was the work of "God's Church." We are also told that Sir Everard "used his prayers daily, both mental and vocal, and daily and diligent examination of his conscience."

Father Oldcorne, alias Hall, was one of the Jesuits executed for his part in the Plot. He was confessor to two of the chief conspirators. Humphrey Littleton consulted Oldcorne about the Plot after its discovery and was advised that "though the action had not good success, yet it was commendable and good."

Pope Leo XIII was evidently of the same opinion as Oldcorne, for in 1886 he raised him to the rank of "Venerable," as a preliminary to beatification and canonization.

Father Henry Garnet was then Provincial of the English Jesuits, and Sir Everard Digby, who furnished much money for the Plot, expressed in secret letters to his wife, while in prison, his "certain belief" in the rightness of the Plot "on the authority of those who were best able to judge of the awfulness of it." As Digby was a disciple of the Jesuits and Gerard was his chaplain, "those best able to judge" must have been priests.

As showing the effect of Papalist education and the workings of priestcraft on his mind, these words addressed to his wife are worth reading over at least twice—especially by those who think that certain Catholics whom they know and like "would never do" certain things that they are told to do by their priests—if and when the occasion arises, of course. Read Sir Everard Digby: "Let me tell you that if I had thought there had been the least sin in the Plot I would not have been of it for all the world, and no other cause drew me to hazard my fortune and life, but zeal for God's religion. For my keeping it secret, it was caused by certain belief, that those who were best able to judge of the lawfulness of it, had been acquainted with it and given way unto it. More reasons I had to persuade me to this belief than I dare utter, which I will never to the suspicion of any, though I should go to the rack for it, and as I did not know it directly that it was approved by such, so did I hold it to my conscience the best not to know any more if I might."

Sir Everard's piety did not prevent him from lying—if not perjury, possibly—for he denied any personal acquaintance with his own chaplain "before all the Lords." Walsh is of the opinion that "he did not fail to use equivocation and mental reservation when he thought them likely to be useful."

In another letter to Lady Digby Sir Everard said that he asked Father Garnet what the meaning of the Pope's Brief was. "He told me that they (priests) were not to undertake or procure stirrs, but yet they would not hinder any, neither was it the Pope's mind that they should, that should be undertaken for Catholic good. I did never utter this much, nor would not but to you; and this answer, with Mr. Catesby's proceedings with him [Garnet] and me, gave me absolute belief that the matter in general was approved, though every particular was not known."

Space limits exclude many interesting and valuable extracts from utterances of Father Garnet, but this must suffice. A few days before his execution the Deans of St. Paul's, Westminster, and of the Chapel Royal, visited him, and one of them asked him if he thought the Church of Rome would, after his death, declare him a martyr.

He replied: "I a martyr? Oh, what a martyr should I be? God forbid." He went on to say that if he were about to suffer death for the Catholic relig-

ion, if he had never heard of the Plot except in the confessional, he might be accounted worthy of the honor of martyrdom, and so be deservedly glorified by the Church. As it was, he acknowledged that he had sinned in this matter and did not deny the justice of his sentence. "Would to God that I could recall what has been done. Would to God that anything had happened rather than this stain of treason should attach to my name! . . . I would give the whole world, if I possessed it, to be able to die without the weight of this sin upon my soul."

But the modern English Jesuits do not share Garnet's opinion about himself. They evidently approve the Gunpowder Plot, for they include his name in a list of the "Martyrs of the English Province, First Class," and they add the names of Ralph Ashley, Father Oldcorne, S. J., and Nicholas Owen, all of whom were executed for connection with the Plot. Pope Leo XIII evidently approved the Plot, for these three would-be murderers were raised to the rank of "Venerable" by him in 1886, with a view to canonization, while Henry Garnet is on the Vatican list for further consideration. Not one of these men died for religion of any sort and they have no just claim to be called martyrs or considered such.

At this time when the attention of many people is being turned to the Roman Church by the acts of its own priests and their agents, this incident from the history of England possesses real live interest. In this month of this year of our Lord this verse may well be a slogan for all real American Protestants:

Remember, remember,
The Fifth of November—
The Gunpowder Treason and Plot!
I don't see any reason
Why the Gunpowder Treason
Should ever be forgot!

An Odd Situation

In view of all the discussion of the Ku Klux Klan in the newspapers and by politicians of all ranks, the latter being mostly henchmen of the priests of Rome, it seems odd that the Klan, Christ's Mission and the Orangemen seem almost the only bodies in the country that, as such, recognize the existence of the Papal Peril. There are various units of large bodies, such as the Freemasons and the Junior Order of

American Mechanics who are alive to this menace to the Republic, and show that they are awake by their deeds. So far as one may judge from the press and the pulpit of the large Protestant denominations, the peaceful penetration of Papalism seems to have paralyzed not only the voices and the pens of most of those considered leaders, but also their eyes, so that they cannot even see things plainly visible to many others outside their denominations.

AN AMAZING ACT OF U. S. DIPLOMACY

The "New York Times," Aug. 31, under the curious title of "New Tie With Spain is Made at Tomb," gave more than a column to an account of a function that recently took place at Aviles, in northern Spain, in which the United States ambassador at Madrid took part in his official capacity.

And the man in whose honor this function took place was the Spanish Governor of Florida who—a Duke of Alva on a small scale—put to death, virtually in cold blood, nearly all the members of a colony of French Huguenots who had settled on the St. John's River. From "History of the French Protestant Refugees," by W. Charles Weiss, professor of history at the Lycée Bonaparte (1854), we learn that in 1564 Coligny's representative René Landonnière built a fort near the mouth of the St. John's River, and that the following year the Spaniards invaded that Protestant Colony, at which they had taken umbrage; and their chief, Pedro Melendez [sic] having made most of the Frenchmen prisoners, caused them to be hung upon trees, with this inscription: "Hung as heretics, not as Frenchmen." The account goes on to say that two years later Dominique de Gourgues, a French military man, enrolled 200 men in an expedition. Landing in Florida "he gained over the Indians by rich presents, and prevailed upon them to secure him against the Spaniards whom he attacked unawares and of whom he made great slaughter. Then exercising upon his prisoners cruel reprisals, he suspended them from gibbets with this inscription: "Hung as assassins, not as Spaniards."

The particular function at which our Ambassador at Madrid made a speech in Spanish was the removal of the remains of this murderer of French Protestants "as heretics" from the "humble niche" in the wall of the Church of San Nicolas, in Aviles, his birth-place, to a "pretentious mausoleum." We learn that the State of Florida sent as its delegates John B. Stetson Jr. of Philadelphia and A. L. Cuesta of Tampa. Ambassador Moore represented the United States, and from the city of St. Augustine the delegates were State Senator A. M. Taylor, Judge Obe P. Goode, Colonel W. A. MacWilliams, Frank W. Nix, Robert R. Scott, Frederick S. Vaill and Edward G. Vaill. Other Americans who were made honorary guests of the City of Aviles were Miss Constance Drexel, Major C. B. Hodges, Military Attaché at the Embassy of Madrid; Major E. W. Taulbee and Louis Wiley.

It seems that Adelantado Pedro Menendez was born at Aviles in 1519, and that his activities in Florida were from 1565 to 1574. The sketch of him given in the "Times" article is of a "whitewashing" nature, but the fact that he had had conferred upon him the title of "the pious butcher" puts him in the same class with Alva and the other blood-thirsty rulers among

whom Philip II of Spain occupies perhaps the first place, like Satan in Hell, "by merit raised to that bad eminence." But even the writer of this white-washing screed describes him thus: "Arrogant and cruel, but animated solely and exclusively by the desire to serve his religion and his king, the famous general of the Armada by appointment of Philip II. never stained his good name with treachery. In the memorial of which we speak it is demonstrated that in the slaughter of the French, so many times utilized to make him lose his prestige, there was not the slightest disloyalty." We may be quite sure that both Philip II and the Pope approved the killing of the French "heretics."

These things having been said, the usual Roman method of proclaiming innocence of things of which no accusation has been made, is followed. It may be taken for granted that the whole episode is in line with the campaign for re-writing history so as to rehabilitate Catholic rulers who have faithfully fulfilled the policies of violence and cruelty that the henchmen of the Vatican always practise when possible against those who venture to oppose the designs of Rome. The Walker Act, passed by the New York Legislature against the members of the Ku Klux Klan, designed to deprive these persons of their livelihood is animated by the same spirit as Menendez showed in the "massacre" (as the Century Dictionary calls it) of the French Huguenots in Florida. Rome boasts that she is always the same—"semper eadem."

In view of the fact that American citizens were anxious to do honor to this "pious butcher," it is not to be wondered at that King Alfonso of Spain showed particular interest in the visit of the Americans who attended the Menendez memorial ceremonies. They were invited to a ball in the Royal Palace and introduced to the King and Queen Victoria. The following day the Americans were invited to lunch with the King and Queen and high personages of the Court. Later the Queen invited the ladies to her own private quarters and introduced them to her children.

But neither will it be matter for surprise if some American Protestants should inquire of the State Department whether the official presence of the Ambassador at this function was due to instructions from Washington or whether it was his way of showing his personal admiration for the "pious butcher."

PROGRESS IN PORTO RICO

Twenty-five years ago there was but one Protestant Church in the island; to-day there are over 200 evangelical churches, with 488 preaching stations. These churches have an active membership of 12,377, and a Sunday-school

membership of 24,717. To the support of this work the Porto Rican Christians gave during 1923 \$55,221—in many ways a record for a missionary work.—"Porto Rican Mission Notes (Presbyterian), June 1, 1924.

GOSPEL PREACHING ON THE SHIP

"He went into a ship, and sat; and the whole multitude stood on the shore. And He spake many things unto them in parables."—Matthew 13: 2.

Let me first say that I left here with a mixture of glad and sad feelings. I was glad because after eighteen years since I left Italy this was my first opportunity to go and see my native land and visit my relatives, to whom I had the desire to tell the true Gospel of Christ; and sad because I had to leave for a little while my field of labors, and all of you, my dear friends.

But the melancholy of the first hours was dispelled when I saw myself surrounded by friends on board, for on an ocean voyage all are friends and companions.

The magnitude of the ocean, and the immensity of the sky make one realize how insignificant and petty are the things that disturb men's minds on earth.

One of my first desires and duties was to make friends with as many cabin passengers as it was possible; I wanted them to be friendly to me for in this manner only could I have obtained a chance to lead them to the real and true Friend of all—Jesus Christ. And by His grace I succeeded in gathering around me a cluster of sincere souls, who were thirsty for the everlasting and saving truth.

The first Sunday on board was approaching, and as I did not hide my faith or my calling, I said to a group of friends that it was my intention to hold a religious service on Sabbath morning. These friends received gladly my proposal and urged me to do so. But it was necessary to get the permission of the first Commissary on board. Thus, four other passengers and I went together to see him. He received me in the most polite and friendly way, asking the purpose of my visit. But when I expressed the desire to hold a public religious service his face changed immediately, and assuming a dignified attitude he answered thus: "My dear sir, personally I have no objection to any religious service whatever, but I must respect the faith of the passengers, who are all Roman Catholics. They are all Italians, and you know that the Italians are naturally Roman Catholics." I answered at once that his statement was not exactly correct, for I knew personally that at least twenty were Protestants.

"That may be true," he said, "but we must not give offense to the majority."

I quickly answered that on an Italian ship the same laws ruled as on the Italian land; and as in Italy, according to the fundamental law of the land all religions had the free right of worship, so also on ship we could enjoy the privileges given by the fundamental national law. Moreover, I said that we had no wish to force any Roman Catholics to attend; but we Protestants on

board, having paid the same fare as the others, had the same right of freedom of speech and religion as other Italians. "Suppose," I said "a priest was traveling on an English ship, and the passengers there were nearly all Protestants; only a handful of people being Catholics. There a Roman Catholic chaplain is welcome to hold religious services to the few of his faith. The English captain will gladly consent to this. Why, in the world, should we Italians be narrow, bigoted and intolerant?" I looked in the face of the Commissary and I saw that I had made a good point with him, but he instantly found refuge in another pretext, saying:

"My reverend sir, what you say is perfectly true, but it is my duty to maintain order on board; and if I let you hold a public religious service, I will not be responsible for the consequences. Interruptions, or even worse, might happen, for the Roman Catholics who are in a majority may feel offended and make a disturbance."

"What you say is not a very fine compliment to the politeness of our people. I have greater respect for them and for their natural love of religious liberty than you seem to have. However, I did not ask to have a controversial debate. I want only to speak of God, of Jesus Christ, and of His great salvation. And I assure you that no good Catholic will take offense either at the manner or the matter of my message. I am also sure that among my more enthusiastic hearers many will be Roman Catholics." The Commissary, being unable to continue the discussion, with the semblance of being very interested and polite, concluded, "My reverend sir, after all, the final authority and responsibility here on the ship is not mine, but the Captain's; I will present your request to him, and we will both abide by his verdict." And so he did. The next day he called me and said, "I am very sorry, but the captain said that you cannot hold a public Protestant service."

I promptly replied, "I will then, in that case, hold a private worship with the people of my faith on the upper deck, and I will be responsible for the consequences."

The commissary, after a moment of reflection, said: "If it will be a strictly private affair, you can have it."

Sunday morning came and the few Protestants took care of the publicity—passing word to all the second-cabin passengers that at nine o'clock in the morning an evangelical service was going to be held on the upper deck. At the appointed hour I was there with my Bible and song book—both in Italian. Before beginning the service I found the deck was entirely occupied by nearly all the people on board, and I said, "Ladies and gentlemen: In this day of the Lord we are going to worship Him, and to read parts of His holy Word—all who desire to remain are cordially invited to do so: and every one present here who does not agree with our mode of worship is

kindly asked to leave the deck for a little while, or, if remaining, to be polite and respectful; which thing I have no doubt that I have already obtained for I know the kindness of every Italian heart."

Brethren! not one person went away and everybody was silent and respectfully waited for the service to begin. I started with a song, then I led in prayer. At the close of my prayer—an unusual thing that can only be explained by a peculiarity of the Italian character happened—a thunder of applause. The Roman Catholics, used only to reading prayers from the books, thought that my prayer was a remarkable speech and heartily applauded it! This mistaken apprehension, however, gave me more courage for the message. I read from the 3rd Chapter of John—and I took for my text that wonderful sixteenth verse: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

I first explained the nature of the love of God in the creation, conservation, and redemption of the world. "God is love—beloved, let us love one another; for, love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him." (1 John Chapter iv, 7, 21.)

"God so loved the world that He gave His only begotten Son, that whosoever"—that word means every one of you, no matter how unworthy, who will believe, repent, and, accept His salvation. Let Jesus enter into your heart and life: then and only then will you be sure of salvation." Then I went on to speak of peace: "Being justified by faith we have peace with God through our Lord Jesus Christ. There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Among the visible results were five conversions—four ladies and a man.

ARISTIDE MALINVERNI.

Cardinal Hayes said in a cablegram to the New York "World," March 31: "God is going to save the world through His Vicar, the Pope." This is a simple and pure reversal of Christianity. We still believe in the Book of God that it was, and it is, His plan "to save the world through Jesus Christ alone."

Some American princes of the blood, in their fanatical *papolatry*, have forgotten the fundamental and elementary truths of Christianity. God pity these blind leaders of the blind, who prostrate themselves in the mud, as we have seen many a time, to receive a blessing that has no value in the eyes of God!

TALKING "IMAGE" OF THE VIRGIN MARY

People who doubt the "influence" of the priests of Rome over the daily press are invited to note that the New York "World," Aug. 31, 1924, actually published as a news item on its front page, with a double column two line "head," a special despatch from Vera Cruz, Mexico, about 350 words of a "story," to the effect "Our Lady of Guadalupe is reported appearing again on earth at Tres Bocas. This is the first time, it would seem, that the Virgin Mary has appeared in Mexico since Dec. 12, 1531, notwithstanding the fact that she is "the Divine protectress of Mexico." General conditions in that country would indicate that the mother of our Lord has never learned of the responsibility placed upon her by the priests of Rome. The veracious despatch writer protects himself by using the words "reports" or "reported" four times, though we must presume that he believes his yarn himself sufficiently to report it as an item of "news" to a metropolitan paper. In the third paragraph we read that—"according to the reports"—the image of the Virgin appears miraculously on the stump of a large tree in a corn field at midday and at 8 o'clock in the morning. It speaks only to a native girl nine years old, and asks the good people of Tres Bocas to erect a temple to the Virgin on the site of the tree stump.

"The image of the Virgin is reported to have cautioned the good people not to notify the nearest priest or the Bishop of the State of Vera Cruz until after the temple has been erected because they would try to erect it elsewhere."

People who believe this sort of thing may be interested to learn that Our Lady of Guadalupe's first appearance, in 1531, was to a Mexican Indian. We are not surprised to learn that "the Indian found it impossible to convince the local bishop of his vision," "until he met the Virgin on the hillside of Guadalupe again and she caused her image to become miraculously painted on the rough fibre of his blanket."

It seems that this "miraculously painted image" convinced the Bishop, and that "a great cathedral was built on the site of the Indian's vision."

The last paragraph is a little obscure, but may possibly account for the "reported" reappearance of the "image of the Virgin." It reads: "the blanket with the miraculous image of the Virgin is still preserved as one of the relics of the cathedral. It was reported recently that the venerable paint of the image has begun to peel."

Surely this "news item" constitutes an appeal for Christ's Mission and its work. It is hard to believe that a paper like the New York "World" would give front page space to such a—well, composition, if it did not expect at least some of its readers to believe it, even if the words "reports" and "reported" are supposed to protect the writer and the publisher.

And what of the intellectual and spiritual condition of people living in New York in this twentieth century who really believe that the Virgin Mary—"the Divine Protectress of Mexico"—after all the bloodshed and turmoil of the last hundred years (to go no further back) only reappears now to ask poor peasants to build a new church?

As a matter of fact, protection of any kind—except that of the Monroe Doctrine—has been conspicuously lacking in Mexico for many years. The peasants have not been protected from the landowners, or the priests from the Government; and it is safe to say, that in the controversy with Great Britain over the murder of Mrs. Evans, President Obregon relies much more on the Monroe Doctrine for protection than the Virgin Mary. The indifference of the Blessed Virgin to jewels decorating her various "images" has been shown in many countries.

A lesson in present-day Papalism that he who runs may read.

"PAPINI'S PRAYER TO CHRIST"

The America Press has issued this booklet, "from the Italian of Papini's 'Life of Christ' with the author's consent and approval."

It is eight pages in length, of about the size of those of this magazine, and in our opinion the translator of the work showed good judgment in omitting it from the volume—better than that of those who have now given it to the world.

And this first because the space occupied by what most evangelical Christians regard as "prayer" is almost negligible; second, because of the bitter, opprobrious and scurrilous language with which mankind in general is assailed—for we should be loath to believe that his denunciation is in any except the very broadest sense, applicable even to the Italian nation; and third, because of its implied confession of the failure of even the Roman Church itself to make any real impact upon either Italy or any other country in the cause of righteousness or even decency and respectability; and fourth, because it contains no suggestion that our Lord Himself can do anything really worth while even to mitigate the evils against which he inveighs so bitterly, much less to overthrow them, and "make all things new."

And as to the Roman Church itself he says, after describing it as "the only one that deserves the name of Church, the unique and universal Church which speaks from Rome with the infallible word of thy Vicar," "Thou knowest how many, how very many, even of them that were born to her, live outside her laws."

So that he puts on record the declaration not only that his Church has been for 2,000 years powerless to overcome the evils denounced so bitterly

on the previous pages but that she cannot even now retain her own children in the fold.

Nothing is more plain than that the unfortunate and unhappy Papini has never come in personal contact with our Lord, Himself; has never "come unto Him" in accordance with His gracious invitation recorded in the Gospel of St. Matthew, and knows nothing at all of the transforming power of the real salvation of God in his own experience.

If he had done so, he would have taken occasion to express his gratitude for his deliverance from the guilt and power of sin, for the peace and rest of soul that had become his, and the burden of his prayer would have been that the miracle of grace wrought in his own soul and life might be repeated on the largest possible scale in the world at large.

The real burden of the prayer—or of that small portion of the address to which that word may be applied, is that Christ should return to the earth in physical form. Papini seems to have forgotten that thousands of people beheld His person when on earth, and heard His words, without receiving any spiritual good; indeed, some of those who followed Him, only did so for a time, and left Him and His cause when they found that He did not intend to set up an earthly kingdom.

His ignorance of spiritual things is manifest throughout. For instance he says: "One look of Thine can turn and change our souls." Nothing further from the truth, because a man can only have "change of soul" through repentance from sin on his own part first, and then acceptance of the forgiveness and deliverance that are offered by our Lord. He also says: "We need to be saved without delay"—a declaration that no "saved" person would make, and stop there, as he does.

Then come four pages of coarse and bitter invective against existing conditions couched in terms seldom used by Anglo-Saxon writers, and not lacking in exaggeration, as for example: "In this foul filth all faiths perish and wither away." Absolutely untrue, either of his own Church or the half-dozen other branches of Catholicism, to say nothing of Protestantism and the faiths of Asia. And on the last page he writes, "Now there remains to us, in our despair, only the hope of this Thy return."

The great lesson to be learnt from the "Prayer"—and from the "Life of Christ" itself, for that matter, is the great need of the Roman Catholic people that those who know by experience the transforming power of the true Gospel of Jesus Christ should try to make it known to their Catholic friends and neighbors, who know no more about it than do the lamas of Tibet or the animists of China and Japan.

WE SYMPATHIZE WITH A CATHOLIC EDITOR

Not often. But we do sympathize with any priest who tries to keep profanity out of the mouth of Catholics on public occasions. It seems that the head of a burlesque circuit covering about fifty theatres has been trying "for the last year" "to improve the productions from the standpoint of decency" put on at these places; and that recently he had sent a circular to all his managers and producers forbidding the use of the words "hell," "damn," and "God" among others, on the stage. The managing editor of the Brooklyn "Tablet" (July 5th), says that he was interested in this circular because at least five amateur thespians of Brooklyn "have upbraided us as prudish because we claimed the use of the words hell, damn and God showed bad taste and was uncalled for on a Catholic stage. Assuredly, now they should not insist on using terms which the burlesque houses prohibit."

In the issue of June 26, 1923, the same gentleman published nearly two columns of matter strongly objecting to other conspicuous features of the "Catholic stage." Four features of musical shows incurred his displeasure: the costumes, the songs, the dances and the jokes. "Too often young maidens stroll on the stage minus a skirt or in most suggestive attire." He also wrote, "Why Catholic young men have to tell filthy stag yarns, ridiculing marriage and feminine purity, mak-

ing light of religion or reflecting on their Church, or giving vent to double meaning jibes, we cannot fathom. Yet it is done." He was certainly right in saying that there is not a single reason for any parish or any society putting a salacious or sensual show on the stage. One reason why "questionable stuff" should be excluded is that "the producers, cast and audience are all Catholic and the surroundings are Catholic." "Vile songs and indecent jokes should likewise be prohibited," and the use of hell and damn by either men or women should not be tolerated." All of which shows the necessity of effort on the part of those who enjoy the salvation of Jesus Christ from sin to show the Catholic people a more excellent way. Yes, we heartily sympathize with this priest in his efforts to make some of the young Catholic people at least respectable in their language, and to increase their sense of ordinary decency. More power to his efforts!

The Bible in South America

Carrying the Bible message to the jungles and little-tracked countries of South and Central America is a mighty task. All sorts of obstacles are to be overcome, including the prejudice of the peoples. But, despite the difficulties, an increasing number of Bibles and Testaments are being distributed by Salvationists and other Christian workers, the total last year reaching 242,135 volumes.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York. Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE LOVE OF GOD FOR CATHOLICS

Child of my love, lean hard,
And let me feel the pressure of thy care.
I know the burden, for I fashioned it,
Poised it in my own hand, and made its weight
Precisely that which I saw best for thee.
And when I placed it on thy shrinking form,
I said, "I will be near. And while thou leanest
On me this burden will be mine, not thine."
So tight I hold within my circling arms
The child of my love.

Who is a God like unto thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? he will send his fury no more, because he delighteth in mercy. He will turn away and have mercy upon us: he will put away our iniquities: and he will cast our iniquities unto the bottom of the sea.—Micheas, vii, 18, 19.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him.—Psalm cii, 13.

I will give my laws in their hearts, and on their minds will I write them: and their sins and iniquities I will remember no more.—Hebrews x, 16, 17.

God so loved the world that as to give His only begotten Son: that whosoever believeth on him may not perish.—John iii, 16.

Peace I leave with you, my peace I give unto you . . . Let not your heart be troubled, nor let it be afraid.—John xiv, 27.

One of the chief reasons why Catholics should read the Bible is because it is really a letter from God Himself to them as individuals, showing forth His real character, and the feelings that He has for them.

While it is true that He hates sin—the transgression of the Divine law, He loves the sinner, and has made provision for his deliverance from the guilty and power of sin here in this life.

No Catholic needs to be told that sin is the cause of all the unhappiness in his life and in the world. His Church is continually telling him about that, but what his Church does not tell him is that the will of God for him

is that he should live his daily life free from the bondage of sin and the unhappiness that comes from being the servant of sin.

Many people besides Catholics do not know that they can be saved from their sins—and largely because they do not read the Bible, which plainly sets forth not only the love of God for them, but how they can enter into a life of happiness and peace in this life.

There is a widely spread opinion that salvation consists in believing something now, and going to Heaven when you die; also, that the salvation of God is a gloomy, sad affair that bars people from having "good times" and enjoying the good things that God has, in His love, provided for us. Nothing further from the truth. The religious body that is the best exemplar of the value of real religion in this life is The Salvation Army, with its continual use of music and brightness and color in its public ministrations. The feature of the first meeting that the writer ever attended that struck him most forcibly was that the first words of every prayer and of every testimony were the words, "I'm glad" or "We're glad." That particular crowd was the first collection of about 300 Christians that he had ever seen who really enjoyed their religion. He had known many individuals who did so, but had never seen so many of such people gathered together. Another notable feature was that these religion-enjoying people embraced persons of widely different personal history and social standing. They graded all the way up from "the gutter" to at least one learned profession. That kind of religion naturally commended itself to him, and not long after, he enjoyed the same experience himself, and all through turbulent years in which virtually all possible vicissitudes of life have been experienced, the peace that passeth understanding has always been his portion. Any religion that furnishes peace and joy through disappointment, poverty, loss, bereavement, to say nothing of "the mountains being cast into the sea" is worth having, and it is hereby commended to all the Catholics who read these lines, for God made it just as much for them as for him.

"Too good to be true?" Not a bit.

"How can I obtain that experience?"

1. Make up your mind to abandon permanently everything in your life that you feel to be wrong up to the full extent of your will power. This is the right kind of repentance.

2. Pray to Jesus Christ direct, as if He stood before you, telling Him that you are repenting of all that you know to be sinful, and claiming forgiveness of all the sins of the past, because of the atoning sacrifice made by Him at the Cross for all men, once for all.

3. Believe that He hears you, and that He answers your prayer. In many cases a feeling of joy and peace fills the soul immediately, but this is

not always the case. But it is for you to act in your daily life as if you had the feeling described. Cut yourself off from all evil things and evil people that may have had part in your life. And keep on praying and believing.

4. Find out the people near you who have this experience. There are some in every Protestant church and also in The Salvation Army and so-called "missions." These last have the advantage of being open every night and that the leaders and members talk much more about their personal religious experience both in and out of meetings, than the former.

5. Read the Bible, especially the Gospel of St. John, the First Epistle of Peter, the Psalms, and the Epistle to the Romans.

While, of course, the Lord deals differently with different individuals, these general directions point the way to a life of happiness and peace arising out of the realization of the unfailing love of God to you personally in His presence and help in all the changing scenes of life; also the knowledge that all things work together for good to those who love God and obey His will as set forth in the Bible.

PAPAL PRIESTS MAKING TROUBLE IN CZECHO-SLOVAKIA

The Republic of Czecho-Slovakia has a Constitution like our own, and the men in power believe it is meant to be put into practice; wherein they differ from certain politicians in other countries, who allow the provisions of their Constitutions to be nullified by priestcraft. An article in "The New York Times," June 15, thus described one of the problems of the Government at Prague:

"At present the problem of reconciling some 2,000,000 Slovaks, or at least a large percentage of them, with the ideas prevailing in Prague seems to be rather acute, as the opposition, headed by Father Hlinka and other Slovak Deputies, has gone so far, at a party convention held in Rosenberg, as to call for a boycott on all things, material and intellectual, of a Czech character until the granting of their demands for administrative autonomy and near-independence.

"The religious side of the dispute is emphasized by the fact that most of the leaders of the Slovaks are Roman Catholic priests, while many of the high Czecho-Slovak officials are not religious at all, and others are members of the new National Czecho-Slovak Catholic Church or the Russian Orthodox Church. In fact, it is alleged in a report from Pressburg, dated May 26, that M. Krepelac, an inspector of education in Slovakia, recently made a report to Prague in which he averred that 99 per cent. of the priests were unworthy characters who should not be entrusted with the education of the people."

Many Americans are of the opinion that no person should be entrusted with the education of children who teaches that the authority of an alien Church is higher than that of the State.

CANDIDATES AND THE KLAN

Priests of Rome seem highly pleased with the "denunciation" of the Klan by Mr. Davis, the Democratic nominee, in a speech at Sea Girt, and especially by his "naming" it. But if what he said is read carefully, and due importance is given to the word "if" at the beginning of the crucial sentence, it will be seen that he only went far enough to retain "the Catholic vote," in his opinion, and no further. General Dawes appears to have investigated the Klan's history and personnel, and while he, too, said enough, in his opinion, to keep Catholic Republicans in the fold, no Klansman will vote for either of the other candidates because of what he said. Senator La Follette, having declared himself the champion of the "wet" enemies of the Constitution, knew of course that, speaking broadly, he was sure of the support of the membership of the alien Church that has always favored "Rum," and one of whose priests was the first to publicly denounce the Eighteenth Amendment within a fortnight after Nebraska ratified it. His denunciation of the Klan was probably to get the vote of the alien-born outside "Rome." He had everything to gain, and nothing to lose. This last sentence also applies to the Socialist party leaders.

A humorous item in this connection was a paragraph in a letter in the "Jersey [City] Journal" from an irate New York Hibernian who did not think that Mr. Davis's allusion to the Klan at Sea Girt was sufficiently denunciatory. After saying that the New York Irish Democrats had hoped that "Mayor Hague would show Mr. Davis what was necessary to hold the Irish vote," he says, "Denunciation of the Klan amounts to little. What we want to know is, if Mr. Davis is elected, will he put an end to the Klan? Can Mayor Hague persuade Mr. Davis to make a solemn promise to do this?"

We do not believe he can; and, furthermore, Mr. Davis only referred to the Klan at all at Sea Girt because of pressure put upon him by Mayor Hague and Governor Silzer. He virtually admitted as much in the opening sentences of his utterance. Many politicians learnt much from the Indiana and Maine votes.

 AS TO PAPALISTIC EDUCATION

One of the strongest arguments against Papalistic education may be found in this paragraph from Schopenhauer, quoted by Bruno Lessing in the New York "American" (August 27, 1924): "There is no absurdity so palpable but that it may

be firmly planted in the human head if you only begin to inculcate it before the age of five by constantly repeating it with an air of great solemnity. For, as in the case of animals, so in that of men, training is successful only when you begin in early youth."

THE "AMERICANISM" OF PAPAL SCHOOLS

[Reprinted From "The Converted Catholic," September, 1922.]

In several Papal organs Archbishop Christie, of Oregon City, Ore., is quoted as eulogizing the alleged "Americanism" of Papal parochial schools, although he does not give any definition of "Americanism." But he mentions six features of those schools to which he applies the word "American"—their history, curriculum, teachers, pupils, ideals and motto, "For God and Country," the last "a fitting complement to the motto of our nation itself, 'In God We Trust.'"

It seems somewhat unwise for the Archbishop to make this set of claims in view of certain facts that are well known and can be easily verified from publications issued by his Church that are comparatively easy of access.

We take it that the Archbishop will not deny the substantial accuracy of the statements in the following parallel columns:

AMERICAN FUNDAMENTALS

The source of authority is with the people and is exerted upwards.

Americanism is Democracy.

Separation of Church and State.

Universal education to enable every citizen to judge intelligently as to the needs of the city, the State and the nation, for the Government of which he has a share of personal responsibility.

Perfect freedom for the individual (within the law) in the pursuit of happiness in self-education, study and disposition of time.

Liberty to "believe in" any religion he pleases—or none.

Liberty of the press, of speech, of teaching, etc., subject to responsibility to the law for spoken and written utterances.

PAPAL FUNDAMENTALS

The source of authority is with the Pope, who claims to be God's visible representative and is exerted downwards.

Papalism is theocratic autocracy.

The Church over the State.

Education only for certain types of scholars, ignorance and illiteracy being most prevalent in those countries where Papalism has had longest undisputed sway, the individual having no responsibility either in religious or secular life except to obey the "Church."

Regulation of the individual by the priest and limitation as to reading, study, etc., to keep him under the power of the Church and to prevent success outside it.

Restriction to the practise of only one, with penalties attached even to attending the services of any other.

Censorship of the press and prevention by moral, material or legislative force of utterances displeasing to the priests of Rome.

Supreme temporal authority is with the Federal and State Governments.

No public money for sectarian institutions.

All men equal before the law.

The Ideal American—A man well read on all the topics of the day that directly affect his welfare, and able to judge for himself of all matters independently of others.

If the "Church" disapproves of any legislation the wish of the "Church" is to be heeded before the law.

Continual raids on State and city treasuries for sectarian institutions.

The clergy are a privileged class in all the relations of life—including before the law.

The Ideal Papalist—A man who knows nothing except what his Church wishes him to know, and regulates his whole personal conduct by the dictation of his parish priest.

As the foregoing are all statements of fact and not of opinion it would seem hard to find anything more directly antagonistic to real Americanism than Papalism.

The fact is that real Americanism may be described as Protestantism put into political and social form; and Protestantism is religiously the liberty of the children of God who learn His will for them through the Bible. Papalism is, religiously, the enslavement of both the mind and the soul of the man who has been educated to put his trust in the Church instead of in God, and whose general knowledge is restricted by the wishes of the priest. Of course, in countries like this it is absolutely necessary in the interests of the Church that a large number of Catholic children should have a good education according to American ideas. But the conditions in the Central and South American countries prove that certain features of Papal educational institutions that we see here are only the exceptions that prove the rule. And even in our own cities not all Catholic children enjoy the same privileges.

It is, in our opinion, contrary to the public policy of any democratic country to have some two millions or more of its children educated in Papalism, the chief object of which is to make the official representatives of an alien theocratic autocracy their masters in all the walks of life from the cradle to the grave.

A Suggestion to Subscribers

Will you, dear friend, please show the article written for Catholics—the Gospel in the Douay Bible—in this issue to some Catholic neighbor or friend, ask his or her opinion of it, and write us as to the result? If only a hundred of our friends did this,

we should have some very interesting reading matter for the magazine. And, after all, while the political aspect of Papalism is much to the fore at this time, the main object of Christ Mission work is to put the true Gospel of Christ before the Catholic people.

THE LORD BALTIMORE TOLERATION ACT

The other day a Brooklyn Catholic told the writer, in praise of Dr. Cadman, that he and Dr. Belford "were like two brothers." Which sounded very badly for Dr. Cadman, if true, in so far as the adage that a man is known by the company he keeps, is true. Dr. Belford may be remembered as the priest who, at the earliest possible moment after the ratification of the Eighteenth Amendment by Nebraska, wrote an article in his parish paper declaring that it would be perfectly right to break or evade such a law.

It may perhaps be due to this unfortunate friendship that Dr. Cadman has, in a book recently published given currency to the Papalist myth that the Catholics of Maryland were the pioneers of religious liberty in this country.

It is true that Lord Baltimore included religious toleration in his colony scheme but that is not religious liberty by any means. Lord Baltimore himself was the author of the Act of Toleration—as a measure of statesmanship rather than any other motive. He obtained his charter from Charles I, and this bound him to protect God's Holy Church (the English State Protestant Church) and "the true Christian religion" and to "observe the ecclesiastical laws of our Kingdom of England."

By the terms of his charter therefore Lord Baltimore was compelled to tolerate the worship of the Anglican Church in his colony.

That Lord Baltimore was a good politician was evident from the fact that though a warm friend of Charles I till his fall, he was able to secure the friendship of Cromwell without delay.

The Maryland Assembly that passed the Act of Toleration was predominantly Protestant, and the Act was passed for the protection of the Catholic minority. That this minority needed protection is evident from the fact that the oath prescribed to Governor Stone bound him not to molest any on account of his religion—"in particular no Roman Catholic."

This Act, itself, passed, April 21, 1649, by a Legislature two-thirds of whom were Protestants, was not confirmed by Lord Baltimore till August 26, 1650. And when the Assembly met in 1650 the four Roman Catholic members objected to the Act, as being contrary to their religion, which it undoubtedly was. Further, while it established toleration it did not afford religious liberty, for the denial of the divinity of Christ, or the doctrine of the Trinity, was punishable by confiscation and death; and reproachful words concerning the Virgin Mary involved fine, public whipping and imprisonment.

While it is true that Bancroft in one edition of his history said that Lord Baltimore was the first ruler in the history of Christendom to establish religious liberty as the basis of a State, in the edition of 1888, this statement

was omitted, and he wrote that Roger Williams "was the first person in modern Christendom to establish civil government on the doctrine of liberty of conscience."

But when all is said about Lord Baltimore and the Act of Toleration, the fact remains that the Roman Church is the greatest foe of every form of civil and religious liberty in the world. And, as much in this country as anywhere else. If any Roman Catholic leaves the Church and joins any other sect he will be persecuted by social ostracism on the part of "the faithful," and will be lucky if he does not suffer as to his means of livelihood.

Pope Leo XIII hated every form of civil and religious liberty and condemned them all in the Encyclical "Immortale Dei" (1885).

Pope Pius X wrote a letter to the monk Lepicier, author of "De Stabilitate et Progressu Dogmatis" saying: "By this work you have given great gratification to the Sovereign Pontiff." On p. 194 this book states that public heretics deserve not merely to be excommunicated but to be killed (*sed etiam dignos esse qui per mortem e vivis auferantur*); that the Church tolerates heretics now because it is not prudent to kill them (pp. 208-9) and that the Pope has power to depose secular rulers who abandon Catholicism and to absolve the subjects of such rulers from their allegiance (p. 210).

It is one thing for the American nation to show religious tolerance to people who believe these things; but it is simply suicidal to put any of them in positions where they can teach these doctrines to others, or carry them into effect themselves.

CATHOLIC CHILDREN WEARING OUT THEIR BIBLES

"Visiting the headquarters of navigation of one of the many rivers of the coastal plain, the secretary found a strange school at a deserted hacienda. It was without conveniences of any kind. Elueterio Alvarado, the teacher, an Ecuadorian, who was converted as a result of pondering over a text of Scripture he had heard on the street corner, was teaching a group of children in the upper room of the building. He was using the Spanish Bible as a text-book in reading, and was

teaching the children to sing Gospel hymns. Some of the youngsters were seated on the floor, and others on backless benches. Alvarado and his family live on what the parents of the children send him. The people are very poor, but his one argument to all these inducements to seek a more desirable position is, 'Who shall teach these children if I leave them?' The school had literally worn out the Bibles they were using, and a new lot was sent to them from Guayaquil."—New York "War Cry."

ROME BUILDING UP THE KU KLUX KLAN

For the last two years the Ku Klux Klan has been forced into the limelight before the American people by its enemies—and especially during the last three months. It is not easy to obtain much reliable information as to the precise tenets of this body, but according to the newspapers the chief purposes are to exclude Roman Catholics, Jews and negroes from public office, to aid in enforcing the law where lax or corrupt public officials fail in their duty, to uphold the Constitution and to have the Bible read in the public schools.

Of these matters of controversy the first is of chief interest to Christ's Mission and this Magazine, but little sympathy is felt for the Klan attitude towards Jews and negroes.

It is not easy for the average man to understand why the priests of Rome have set their henchmen, both Catholic and non-Catholic, to work along the lines that have been adopted; it is safe to say, however, that one result of the policy adopted has been to direct the attention of millions of people not only to the existence of the Klan, but to the striking antagonism of the teaching of the Roman Church itself to that of the American political and social system, and to the widespread extent to which its priests and people show themselves Catholics first and Americans afterward while pursuing the objective set before them forty-three years ago by Archbishop Ireland at Baltimore—to "make America Catholic."

A SIGNIFICANT NEWS ITEM

The New York "World," Sept. 5, 1924, says that in reply to a questionnaire sent out by the Baltimore Association of Commerce to the secretaries of Chambers of Commerce in different States information received said that in only six was the Klan too weak to count politically, in twenty it is an aggressively active power, and in thirteen it may prove to be the major issue in the election.

Perhaps the oddest feature in the whole political activities of the country for the last twelve months has been the war upon this organization by the priests of Rome and their henchmen in the daily press, on the platform, among politicians of all parties and by various organizations of their Church. The oddity of the methods adopted has consisted—apart from the free advertising in journals of all kinds throughout the country, the cost of which would have run into millions of dollars—in words and deeds well calculated to make the average citizen think that if there were not already some such body in existence it was high time that there was now.

AS TO "RELIGIOUS INTOLERANCE"

The chief outcry of those whom Cardinal Falconio once described as "the American subjects of the Pope" has been "religious intolerance!" and the principal line of proof of the excellent quality of the real "Americanism" of the

members of their alien Church has been to "point with pride" to the record of Roman Catholic soldiers and sailors in the Great War—something that had never been attacked by the Klan.

With regard to the alleged "religious intolerance" the Oklahoma "Fiery Cross," a Klan organ, is quoted in "The Literary Digest," Sept. 6, 1924, thus:

The Klan follows the letter and spirit of the Constitution in its attitude toward the Catholic religion. The order opposes the Catholic Church only in its relation to our society and government.

This paper is opposed to the Catholic Church. It is fighting the Catholic Church, but it is fighting it only upon the field described by the true principles of the Ku Klux Klan and the Constitution of the United States. Whoever raises the religious issue against Catholicism outside these limits does not appreciate the real doctrine of the Klan.

This is borne out by the fact that, so far as we know, the Klan has never yet been even accused of disturbing any Catholic religious service anywhere, nor with molesting any Catholic people going to, or leaving, any such function.

It is not to be wondered that non-Catholic politicians (who all, of course, want the Catholic vote to be cast for their own party) and the journals, secular and Papal, controlled by the Roman priests, should "fall for" this phrase, but it is not quite so easy to understand how various denominational papers should address their readers in much the same style as the politicians.

EFFECT OF ROMAN DEFIANCE OF LAW

But as to building up the Klan. Take Hudson County, N. J., as an example. Ever since the adoption of the Eighteenth Amendment the priests of Rome and many of the highest city and county officials have shown their hostility to it not only in word, but in deed, with results easily imagined and as easily understood.

Again. Among the State laws of New Jersey is one that prohibits theatrical exhibitions at which money is taken in on Sundays. Certain proprietors of moving picture houses violated this law, in spite of efforts on the part of a committee of pastors representing a number of Protestant churches, to stop these Sunday shows. All the civil and judicial officials in Jersey City, Newark and Trenton, whose duty it was to enforce the law, were appealed to in vain. Last March the Judge whose duty it was to charge the Grand Jury told that body that it would not be right to indict the seven accused lawbreakers unless all the other persons in the country who also violated the law—druggists, tobacconists, newsvenders, provision dealers, etc., were also haled to court. A Sunday or two later the names and addresses of several hundred of these people were taken and the Grand Jury refused to indict so many persons because of the labor the prosecution of all these offenders would throw upon the courts. It so happened that a large preponderance of these offenders were Catholics and Hebrews.

An "open Sunday" association expressed their satisfaction at this performance, and one writer went so far as to say in an evening paper that "the clever tactics" of the would-be destroyers of the American Sabbath had "laughed the law out of existence."

SOME VISIBLE RESULTS

Efforts to enforce the law against gambling by church organizations have also failed to move city officials to do their duty.

Last Fourth of July there was a parade of the Klan a few miles from Jersey City, in which several thousands admittedly took part. Some time ago the writer was told that there were then five Klan units in Hudson County itself, and hardly a week passes without newspaper items about fiery crosses and assemblies in various localities.

On Labor Day at Trenton, the State capital, more than 10,000 members of the Klan, masked and robed, and driving in automobiles that bore licenses from fourteen States, drove out of the Klan camp at Springdale Park to take part in the parade that took two hours to pass a given point. At no point was there any disturbance or manifestation of hostility.

The growth of the Klan in New Jersey may also be largely attributed to acts of violence in respect of meetings and meeting-places at Bound Brook, Perth Amboy and Plainfield, of which, rightly or wrongly, the Knights of Columbus were accused of being the chief perpetrators.

These details are given because they are no doubt typical of many other episodes like them elsewhere, which go to explain the recent growth of the Klan in northern and eastern States where many public officials give practical evidence that they are, as Dr. Phelan said, in his famous "To-Hell-with-the-Government" sermon, "Catholics first and Americans afterward."

THE MONSTROUS WALKER BILL

Last winter a bill was passed by the New York Legislature which was probably the first one ever enacted in this country for the suppression of one particular organization. It was introduced by Senator Walker and provided that the name, address, etc., of every member must be filed with the Secretary of State at Albany, together with other particulars. The purpose is to expose the members of the Klan to boycott and other means of persecution that the Knights of Columbus and other Catholics bring to bear upon any of their own people who displease the Church authorities. This bill alone should have added thousands to the membership of the Klan in New York State, and doubtless has done so, if the Klan leaders possess average intelligence and energy.

CURLEY AND THE RIGHT OF PEACEFUL ASSEMBLAGE

The Boston "Transcript" of Aug. 22, referring to a speech made by Mayor Curley, of Boston, before a meeting of the American Legion at Pittsfield said

that he boasted that the Klan had never held a meeting in Boston, and that they never would; also that they would never hold another meeting in Massachusetts after Feb. 1 (if and when he becomes Governor), if he had to call on the Legion to help him prevent them.

MACHINE GUNS FOR POSSIBLE GATHERING

The New York "American," Aug. 27, had a dispatch from Battle Creek, Mich., which quoted this order as having been issued the previous day at Camp Custer by Major John Franklin, at the direction of Brig-Gen. George Moseley, to be read at every organization within the camp. (It appears that an "unauthorized meeting, such as was held last night presumably by the Ku Klux Klan," had taken place):

The members of this camp are warned to keep away from any and all such meetings. It is an offense for a soldier to appear in his uniform at such a gathering. The true patriotic soldier serves honorably in an organization wherein each member is recognized in the law by name.

To carry out the intent of this order instructions have been issued to cover Harbord Hill with machine-gun fire, and should another meeting be held this fire will be opened.

"MA" FERGUSON TO "KLAN" THE K. K. K.

The New York "Times," Aug. 25, quoted Mrs. Ferguson, the winner of the nomination for Governor of Texas on the Democratic ticket—equivalent to an election—as saying: "I don't mind saying that when I become Governor no Kluxer need apply;" and the "Jersey Journal" quotes her: "I'll not let a single capitol employee whom I know to be a member of the Ku Klux Klan remain in office." For which promise Klansmen should be grateful.

CURLEY AND PEACE ADVOCATES

The Boston "Transcript," Sept. 3, 1924, contained a letter from Mayor Curley to Albert Weisbord, who had requested a permit for the Socialist party of Massachusetts to hold a peace demonstration on Boston Common Sept. 12, giving, as his reason: "I am opposed to anything that savors of pacifism propaganda."

The right of peaceful assemblage is one of the oldest rights recognized by Anglo-Saxon democracy. What a howl would go up if some Socialist mayor were to refuse a permit for some Papalist demonstration, on the ground that the tenets of the sect were opposed to every principle of civil and religious liberty! Yet of the two, the latter would be very much more in the right, from the standpoint of public policy.

And as long as the daily press publishes items like the foregoing, the probability is that the Klan will grow and flourish as a green bay-tree.

T. C. M.

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